ETERNITY:

OR,

THE WEIGHTINESS OF THE UNSEEN CONCERNS Of the other World, from their Duration:

Opened, proved, and applyed in a Sermon preached in WORCESTER-SHIRE.

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Illi brevi huic vitæ se totos implicent, qui æterna nesciunt. Hieron.

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TO THE READER.

Christian Reader,

THis Sermon was never intended to peep out of the bounds of a popular auditory: The importunity of Friends, who would not otherwise be satisfied, hath brought it upon the publick Stage. The Discourse is but short and mean for so large and ponderous a subject; but the smalness of the Volume may bring it to more hands, and the plainness thereof is most apt and congruous

for their use and benefit, for whom 'tis chiefly sent abroad. The poor and unlearned, which are alwaies most numerous, and who are also no less concerned in the weighty affair of Eternity than others, cannot reach nor perhaps so well understand the bigger and more learned, or otherwise more useful Treatises of this subject that are written: And to such, I hope, the Father of Mercies *at least will make this hasty scrible a Blessing; which is the great desire, and shall be the earnest prayer of the Author, who is*

Thine in *Christ*
T. B.

2 Cor. 4. 18. the latter part.

But the things which are not ſeen are eternal.

TO paſs by the *Analyſis* of this Chapter; toward the latter end you have the Apoſtle acquainting us with the reaſon of his own, and other Apoſtles and Miniſters of the Goſpel's conſtancy, boldneſs, unwearied diligence, and faithfulneſs in the work of *Chriſt*, in the midſt of the great perils, diſtreſſes and hazards attending them in their courſe. The main of their encouragement is this, that their utmoſt ſufferings and ſorrows in their duty were their high advantage: They

worked for them *a far more exceeding and eternal weight of glory: verſ.* 17. This prize (he tells us) their hearts were on in the contempt of all things here. This they would not loſe, whatever they loſt, or ſuffer'd in purſuance of it. And that they were rational in this reſolution, he evidenceth from the Glory of the prize they had in their eye. This is the moſt excellent prize, and infinitely ſufficient to recompence them for all loſſes and afflictions befalling them in the due proſecution of it. There is no compariſon between things that are ſeen, and things that are not ſeen. The inviſible concerns of the other world do as much excell outward and viſible concerns, as Eternity is of more conſequence than time. *The things that are ſeen* (ſaith he) *are temporal*; but *The things that are not ſeen are eternal.*

So that the words are a reaſon why the Apoſtles had their hearts ſo fixed on the bleſſings of the unſeen world, as lightly to ſet by the moſt terrible diſcouragements attending them in purſuance of them. They were

were *eternal*; whereas their outward afflictions and miſeries were but temporal. In the words there is,

1. The things ſpoken of: *Things which are not ſeen*; that is, the inviſible concerns and enjoyments which yet are out of our view in the other world; The mercies of the Paradiſe of God, and the miſeries of the unquenchable fire, which will be the portion of the damned. The happy eſtate of the Bleſſed, and the wretched con'ition of the Curſed and condemned beyond the borders of time; Theſe are the things which in general the Apoſtle means by things unſeen.

2. Here is ſomething affirmed of theſe unſeen things: They are *Eternal*; that is, they are of everlaſting duration; they will never have an end, but continue for ever and for ever. When this world and all Sublunary things are burnt up and vaniſh, and all concerns of time have a period; the happineſs of the Saints, and the miſery of the wicked ſhall laſt and continue: they ſhall never vaniſh or have

a period. The Godly ſhall triumph in God's Love, and the wicked weep and howl under God's fury, to the endleſs bounds of eternity. When the ſpace of million of millions of years, according to our poor and ſhallow reckoning, are over, the happineſs of the Pious, and the ſorrow and perplexity of the wicked is never the nearer a period: ſtill the Saints joy continues, and ſtill the wickeds ſufferings continue, and are no nearer ending than at the beginning: Night and day to eternity the Holy ſhall rejoyce and triumph; and night and day to eternity the impious ſhall have gnaſhing of teeth, and mourn. Unſeen things are eternal.

From the words thus explained, were raiſed theſe two Doctrines.

Doctr. 1. *The weighty concerns attending us in the other world are unſeen.* The entertainment that immortal Souls will meet with, when death comes, and hath done its work upon them, we cannot here behold. We perceive not the triumphant joys of the Glorified here: nor do we perceive

ceive the doleful howlings of the damned here. 'Tis true, we have ſomething of theſe weighty concerns revealed in the Word: but yet they are not within our view. We ſee not now the Saints Crowns or Glorious Robes, and we hear not now their melodious and tranſporting Songs of triumph and praiſe, wherewith they are priviledged in the Kingdom of their Father; and we ſee not now the wickeds horrour, torments and inſupportable ſufferings in the Helliſh Lake: we have only the report of theſe things, though it be an infallible report. And doubtleſs, this is the main cauſe why Heaven is no more prized, and no more vigorouſly purſued; and Hell is no more abhorred, and ſtrenuouſly and diligently avoided and ſhunned by Mortals; they believe not theſe things, becauſe they ſee them not: had they ſeen the happineſs of the Righteous in God's Eternal Kingdom, or the miſery of the impious, in the Infernal priſon; or had they believing apprehenſions of them equivalent to ſenſe; they could not neglect them,

them, they could not chooſe but look upon them, as the Apoſtle here doth, as the moſt weighty affair and concerns.

Doctr. 2. *The weighty concerns of the unſeen world are eternal.* They are not fading or vaniſhing, but of never ending continuance and duration. The triumphant world's felicity ſhall never have a period, and the damned world's miſery ſhall never expire. When innumerable years are paſt and gone, the Saints triumph is as far from a period, as at the beginning; and the ſorrows and ſufferings of the wicked are no nearer expiring than at the beginning.

This laſt is the Doctrine we intend to handle; and in the proſecution thereof, we ſhall obſerve this Method.

1. We ſhall prove it.

2. We ſhall ſhew what is imply'd in this word *Eternal*, and ſo the weighineſs of *Unſeen* concerns.

3. We ſhall make ſome application.

First, we ſhall prove the Doctrine, *That the*

the weighty concerns of the unſeen world are eternal. And that,

1. By Scripture plainly.
2. By induction from Scripture and Nature.

1. We ſhall prove the Doctrine by plain Scripture, *Mat.* 25. *ult.* *Theſe ſhall go away into everlaſting puniſhment, but the Righteous into life eternal.* Here you ſee the rewards of the other world, that all ſhall reap, are ſtyled everlaſting and eternal. *Dan.* 12. 2. *Many of them that ſleep in the duſt of the Earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* Both the reward of the Godly and the impious is here called *Everlaſting* in the unſeen world. So you have the Scripture ſpeaking of the Righteous and the wicked particularly, and proclaiming their reward to be eternal and everlaſting. Thus 'tis ſaid the Godly ſeek for *Eternal* life in the other world, *Rom.* 2. 7. and, that *They are heirs of Eternal life*, *Titus* 3. 7. and, that *They have an Houſe not made with hands eternal in the Heavens*, 2 *Cor.*

2 *Cor.* 5. 1. And the Apoſtle tells us, that he therefore *endured all things for the Elects ſake, that they may alſo obtain the ſalvation, which is in Jeſus Chriſt, with eternal Glory,* 2 *Tim.* 2. 10. ſo, Heaven is called their *Everlaſting Habitation*, *Luke* 16. 9. And as the enjoyments of the Saints are eternal; ſo likewiſe are the miſeries of the wicked. They are to be puniſhed with *Everlaſting deſtruction from the preſence of the Lord, and the Glory of his power,* 2 *Theſ.* 1. 9. they are to be caſt into *Everlaſting fire*, *Mat.* 18. 8. or into fire that ſhall *never be quenched*, and where *the worm dieth not*, *Mark* 9. 44. So alſo 'tis ſaid, that *they ſhall be tormented day and night for ever, and for ever*, *Rev.* 20. 10. 15.

2. We ſhall prove the Doctrine by induction from Scripture and Nature.

1. The Soul is eternal and dies not, and therefore muſt be happy or miſerable for ever. This cannot be killed, *Mat.* 10. 28. when it leaveth the Body, it doth not ſleep or die as the Body doth, *Eccleſ.* 12. 7. and when 'tis again re-united to the Body at

at the Reſurrection, 'twill never be ſeparated from it; but Body and Soul are joyned together at the Reſurrection for Everlaſting life, or Everlaſting ſhame and contempt, *Dan.* 12. 2. and therefore they will have an Eternal Exiſtence. At the Reſurrection the very Body it ſelf will be raiſed incorruptible; *Our corruption muſt put on incorruption*, 1 *Cor.* 15. 53. Though at preſent our Bodies die and moulder to duſt, yet at the Reſurrection they will not be capable of corruption. We ſhall then die no more a Natural death, *Luke* 20. 36. And if Body and Soul will live eternally after the Reſurrection-day, they muſt needs be either happy or miſerable to eternity; if they have for ever an Exiſtence, they muſt needs have a felicitous or infelicitous Exiſtence. If they do not vaniſh into nothing, or are not corrupted, killed, or ſeparated; then they will certainly for ever groan or triumph, rejoyce or mourn.

2. Eternal rewards are promiſed, or threatned: God doth not promiſe to magnify

gnify mercy and loving kindneſs to the Saints for a ſmall ſeaſon only, but to Eternity; nor doth he threaten momentany loſſes or ſufferings only to the wicked and impious, but everlaſting. *The Righteous ſhall ſhine as the Stars for ever and ever, Dan.* 12. 3. And the wicked have *darkneſs* for ever reſerved for them, 2 *Peter* 2. 17. *Believers* ſhall never periſh or die, *John* 11. 26. And the *Impenitent* are to be caſt into fire that ſhall never be quenched, *Mark* 9. 43. This is the encouragement that God doth give his People, they ſhall have everlaſting joy upon their heads ere long: and this is the diſcouragement he gives the wicked, they ſhall be puniſhed with eternal deſtruction, or tormented day and night for ever and for ever. Oh! *Heaven* will have Believers triumphing in it to the utmoſt limits and bounds of Eternity; for God hath promiſed it to them. And *Hell* will have ungodly Souls and the finally impenitent, weeping and gnaſhing their teeth in it for ever more: for God hath fore-told and threatned it; and he is

a true, juſt, and Righteous GOD.

3. GOD, that is engaged to diſtribute theſe Rewards, is eternal; he liveth for ever to ſee the execution of what ever hath gone out of his mouth. As he was from everlaſting, ſo he will continue to everlaſting. He *inhabits eternity*, *Iſa.* 57. 15. The *Eternal God* is the refuge, comfort and ſalvation of the Saints, *Deut.*33. 27. And the confuſion, diſcomfort and and terrour of the impious and wicked. If *Jehovah* himſelf could die, the Saints happineſs would expire, and have a period; and the wickeds and damneds miſery in Hell would be over: but he living, who hath promiſed and threatned, and is engaged to accompliſh the Saints hopes, and wicked's fears; we may be ſure they will laſt for ever. Oh! God hath no end of daies, *Jehovah's* age will never expire. He is Eternal that hath undertaken to priviledg the Pious with eternal Life, and reward the Impious with eternal Death; therefore unſeen concerns will be eternal.

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4. As God is eternal, ſo he will be eternally Alſufficient to make good his word. As he was Almighty, and Infinite, and boundleſs in all perfections from eternity; ſo he will remain unto eternity. From *everlaſting to everlaſting he is God*, *Pſ.* 90. 2. He will never deſcend from the Throne, or become frail, or unable to execute his promiſes or threatnings. He is the eternal and immortal King, 1 *Tim.* 1. 17. He is independent for ever, and can perform his pleaſure to all eternity. And therefore his Decree and Law touching the endleſs condition of the Righteous and wicked will ſtand. Alas! God can as eaſily make the Righteous immortally happy, and the impious immortally miſerable, as uphold the world and all things therein upon the borders of time. He lives continually in the ſame Majeſty, Glory, and Perfections, that he is inveſted with to this day: And he will never have his Omnipotency impaired, diminiſhed, or weakned. If God were capable to be dethroned, or to become infirm or weak for the accompliſh-

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ment of his projects or revealed Will; the ungodly might hope for an expiration of their sorrows, and the Righteous might fear a period of their Joy and Felicity: but God being unchangeable, and immutably the same to everlasting; the hopes of the one, and the fears of the other will be vain.

5. God will eternally delight in the happiness of the Saints, and miseries of the wicked; and therefore both the one and the other will be eternal. Touching the Pious 'tis said, that 'tis the Father's good pleasure to give them a Kingdom, *Luke* 12. 32. They are the Persons, that *Jehovah* delights to honour: their Glory is God's Glory, *Ephes.* 1. 12. *JESUS CHRIST* will come to be glorified in them at the Resurrection-day, when he shall set the Crown of Heavenly Felicity and magnificency upon their heads, 2 *Thes.* 1. 10. So that their happiness and exaltation will be God's Glory, Delight and Rejoycing; and therefore will be eternal. 'Twill continue as long as God shall

delight in it, and that will be for ever more. So likewiſe the miſery of the wicked in Hell will be to the glory of God's Juſtice and Righteouſneſs; and therefore will be eternal, even as long as God doth continue juſt and righteous, which will be for ever. So alſo God doth rejoyce in their perdition and deſtruction; he laughs at their calamity, and mocks at their diſtreſs, when they are remedileſs, *Prov.* 1. 26. And therefore though they call upon him, he will not anſwer them; though they ſeek him early, they ſhall not find him, that is, not merciful or gracious to them. He that made them (ſaith the *Prophet*) will not have mercy on them; and he that formed them, will ſhew them no favour, *Iſa.* 27. 11. So that you ſee, that both the happineſs of the Godly, and miſery of the wicked in the other world, will be God's delight and his Glory: and therefore they will be eternal.

6. The Saints cannot forfeit their happineſs, and the wicked cannot purchaſe

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or make ſatisfaction for their Redemption from their miſery in the other world and therefore both will be eternal. 'Tis apparent that in Heaven the Saints are as the confirmed Angels, and ſo not capable to be tempted to evill, or to fall from God. Their ſeparated Souls in Eternal Manſions are ſaid to be made perfect, *Hebr.* 12. 23. And into God's Paradiſe, which is their glorious Abode and Habitation, there entreth nothing that defileth, *Rev.* 21. 27. Whilſt they are in the Kingdom of their Father, they are under the fulleſt communications of ſanctifying, and preventing, and triumphing Grace. Holineſs is their element; duty love and praiſe to God is their very food and recreation; and ſin is as lothſom, as death and the moſt exquiſite miſeries and torments are to us. There alſo they have no tempter, and nothing to be a bait or allurement to draw them from God: which with the conſideration of their corrobating and confirming Grace doth proclaim, that they cannot ſin, or forfeit the mercies where-

with they are priviledg'd: And therefore they will not loſe their happineſs. God will not deprive them of their mercies without cauſe, he will not ſend them from his Triumphant Kingdom, to which they are Heirs, till they cut off the entail of eternal Bleſſings, and that will be never: So that their happineſs muſt needs be eternal. And then, the wicked will never make ſatisfaction in order to their redemption from Hell; and therefore their miſeries muſt be alſo eternal. They muſt ſtay there, till they have pay'd the utmoſt mite they are endebted unto Divine Juſtice, *Matt.* 5. 26. and that will be for ever more: And therefore that expreſſion, *Till thou haſt pay'd the laſt mite, thou ſhalt not depart thence,* ſignifies as much as, Thou ſhalt never depart thence, *Luke* 12. 59. Oh! all the ſufferings of the damned, even to an endleſs eternity will not ſatisfy for their ſin and diſobedience here. And 'tis apparent, they have none elſe to ſatisfy for them; *CHRIST* will die no more for them. There remains no more Sacrifice

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for ſin, when the price of *CHRIST*'s Blood is neglected. Oh! the Godly will not loſe their happineſs, and the wicked will never get redemption from Hell; as 'tis in the *Parable*, There is an *Unpaſſable Gulf* between the Glorified and the damned, ſo that they cannot paſs the one to the other, *Luke* 16. 26. and therefore their condition in the other world will be eternal.

7. If the Saints happineſs were not eternal, 'twould much diſcomfort them in the other world; and if the wicked's miſery were not eternal, 'twould much comfort them, and alleviate their miſeries and extremities in the Unſeen world: and therefore both are eternal. The Saints have fulneſs of joy in God's everlaſting Kingdom; and therefore have no expectation that 'twill have an end: And the damned have perfection of miſery in the Infernal priſon; and therefore have no hope that their ſorrows will ever have a period. Reaſon will tell you, that if Triumphant Souls had any apprehenſions

hat their felicitous eſtate ſhould at length expire, it would much abate their glorious peace and tranquillity. And Reaſon will alſo tell you, that, if the wicked had any hopes that their ſorrows and exquiſite torments ſhould at length ceaſe, it would ſomething at leaſt mitigate their infelicity and grief; but this word *Eternal* added to the enjoyments of the Glorified filleth them with perfect Triumph, excluding all penſiveneſs fear and dolour. And the ſame word *Eternal* or *Everlaſting* added to the ſorrows and miſeries of the damned makes them moſt exquiſite, and ſets Hell a roaring moſt diſmally. Oh! that the pleaſures of the Saints are for ever more, *Pſal.* 16. 11. this makes them pleaſures indeed: And that the anguiſh, perplexity and extremities of the damned are for ever more, this makes them perfectly dolefull indeed.

8. Nature doth ſeem to evidence this Truth, that things unſeen are eternal. The very *Heathens* are taught to believe in general that the Good ſhall be everlaſtingly happy,

happy, and the wicked everlastingly miserable, in the other world. Not only the *Christians*, but the *Mahometans*; yea, and the *Pagans*, that have not unman'd themselves, do hold that after this life Men and Women shall live in a felicitous or dolefull condition for ever. The Soul's immortality is commonly believed, even where *Christianity* is not known: Nature hath dictated this to those that never heard the Scripture-revelation; and if the Soul dies not, it must needs be happy or miserable for ever.

Now, lay all these allegations together, and how apparent and undoubted is this Doctrine, that the weighty concerns of the unseen world are eternal.

2. We come to shew you what is implyed in this word (*Eternal*) and so the weightiness of unseen concerns: And there are three things implied in it.

1. That the Unseen concerns of the other world have continuance or are lasting, they are not of short or small duration. Our lives here cannot be said to be eter-

nal, becauſe they are but of ſhort continuance; yea, they are ſaid to flee away as a Weaver's ſhuttle, *Job* 7.6. and are compar'd to a vapour that ſoon vaniſheth: but now the happineſs of Heaven, and the ſufferings of Hell are more laſting. They continue not a 100 or a 1000 Years only, but many millions of millions of Years: When many Ages and Generations of Years are paſt and gone, yet ſtill the Saints felicity and the wicked's miſery and ſorrow continueth. When the Saints have been in the Kingdom of their Father triumphing in his love, as long as this World ſhall laſt or endure; yet they have thouſands of Years of the ſame felicity ſtill behind. And when the wicked have been in Hell groaning, and hideouſly roaring under the moſt doleful ſufferings, as long as this World doth endure; yet they have millions of Years of the ſame miſery, ſorrow, and ſuffering ſtill behind. Oh! *Eternity* doth note not a ſhort or tranſitory ſeaſon, but a ſpace & continuance beyond the limits of time: and verily, this doth beſpeak unſeen things,

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or the happiness or misery of the other World, to be fearfully and dreadfully weighty; especially in comparison of our concerns here, that are all shut up in the narrow compass and bounds of a little time. Heaven is the Saints, and Hell is the wickeds long abode and habitation; whereas our stay here is comparatively very short. The enjoyments of your other world are continuing, and not of a short, fading, or transitory nature.

2. *Eternity* implies continuance also without intermission, or any discontinuance. 'Tis not like the life of mortals that hath a mixture of joy and sorrow, or a succession of content and discontent: but the happiness of the Saints continues without any intervening infelicity or sorrow; And the misery of the wicked continues in Hell without the intermixture of any joy or comfort whatsoever. Oh! so long as Eternity lasts, the Pious will be triumphing in the highest Heavens; and so long as Eternity lasts, the wicked will have weeping and gnashing of teeth in the Infernal

fernal prison. The Saints shall not weep an hour or a moment; they shall not grieve or be sadned the continuance of the twinkling of an eye during their abode in the other World: And the wicked shall not rejoyce an hour or a minute, they shall have no intermission of their sorrow or misery in the other World. The Saints joy will continue or last without the least mixture of grief to allay their happiness; and the wickeds grief, perplexity and horror will continue and last without the least mixture of joy or comfort to alleviate their infelicity. The *Rich man* in Hell is not allow'd a drop of water to ease or refresh him for a moment's season, *Luke* 16. 24, *&c.* And how much more considerable are unseen concerns in this respect than all our concerns here? Alas! who is there here that continues in a constant tenure of happiness or misery without change, during the daies of their vanity in this World? The most felicitous hath some sorrow mixed with his joy here: and the most miserable hath some intervening hours or minutes of refreshment

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or eaſe here: but in Eternity there is no change at all. The Saints rejoyce ſtill, and are immutably triumphing; and the wicked mourn alwaies, and are unchangeably overwhelm'd with diſmal amazement and aſtoniſhment. The happineſs of the one is eternal, and the miſery of the other is eternal, and unchangeably ſo for the leaſt moment.

3. *Eternity* notes continuance without any period, or length of ſpace without any end: and this completes the Saints joy, and perfects the damneds miſery in the other world. 'Tis not only a laſting continuance, and a coninuance without intermiſſion, but 'tis an everlaſting continuance without any final diſcontinuance. When the bounds of time, yea ten thouſand millions of millions of the bounds of time are paſſed over and gone; yet the Triumphs of the Glorified, and the roaring and ſorrows of the damned are no nearer ending than at the beginning. *Eternity* is a ſpace of continuance immeaſurable, and inexpreſſible, yea and inconceivable. 'Tis pictured out by a ring or circle, which you may turn round, but cannot find

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any end in it. And though we might give you ſtrange meaſures of *Eternity*, yet we ſhall fall infinitely ſhort of fully meaſuring it: we ſhall only ſet before you one, which though common, will beſt help you to conceive of it, as indeed it is, to be inconceivable. Suppoſe God ſhould make a Decree, (which he hath not done, and never will do) that if an Angel would take a drop of water from the Sea once in a million of Years, till he had quite emptied it; that then the miſery of the wicked ſhould have a period, when the Sea is thus quite emptied, ſo that there remaineth not one drop of water there more: this would be an inconceivable term of time; and yet this would be nothing unto Eternity. Yea, if we ſhould add to the drops of water in the Sea, the innumerable piles of graſs in fields, the ſmall duſt of the Earth, the particular ſands on the Sea-ſhore, the atoms or motes in the Sun, the ſmall leaves of every tree, the hairs on Men and Women's heads, and the Stars in the ſpacious Firmament; that an Angel ſhould take but one of theſe away once in a million

milion of Years, and when they are all gone with every drop of water in the Sea, and in all Rivers, that then the damned ſhould be releaſed, and be delivered from their miſeries; this would be a much more inconceivable term of time, and yet all would be nothing unto Eternity. Nay further, Suppoſe the condition of their diſcharge from thoſe fearful miſeries they groan under were ſtraitned thus, that when an Angel had thus emptied all the Sea and every River, and carried away or removed every pile of graſs in the field, all the duſt in the Earth, the ſand on the Sea-ſhore, the atoms in the Sun, the ſmal leaves of every tree or flower, the hairs of Men and Women's heads, and all the Stars of the Firmament, by taking away only one once in a million of Years; that then at the expiration of this term of time, only one of the damned ſhould be redeemed and releaſed from their dreadful miſeries and ſorrows; and ſo allow them all one after another ſucceſſively the ſame priviledg, as ſoon as the Angel had performed this condition particularly for

each

each of them: This would be an inconceivable term of time; and yet all would be delivered at last, Hell would be emptied of all its inhabitants at last: but now, when all this space of time is over and gone, Eternity is no nearer ending, than it was at the very beginning of the Saints entrance into Heaven, or the wickeds entrance into Hell. When all these Years are past and expired, the Saints have as many more; yea, ten thousand times as many more to rejoyce and triumph in. And the wicked have as many more; yea, ten thousand times as many more to weep, and howl, and to be miserable in. Oh, *Eternity!* who can conceive the length thereof? Finite Creatures cannot comprehend it: when you think the utmost you can, Eternity runs quite beyond your thoughts, and much more beyond your utmost expressions. Oh! this comforts the Saints to purpose in the Triumphant world, that their happiness is everlasting, and will never, never end, expire, or have a period: And this makes hellish inhabitants roar to purpose, and fills them with horror, unspeakable

ſpeakable confuſion and amazement, that their miſery will be everlaſting, even to the utmoſt bounds of Eternity, and never never end, expire, or have a period.

3. We come to make application of this Truth, That the unſeen things of the other world are eternal.

Which will be
1. By way of Inference.
2. By way of Examination.
3. By way of Dehortation, and Caution.
4. By way of Exhortation.

1. To ſpeak by way of Inference, and ſo many things may be drawn from this Doctrine for our inſtruction: As,

1. Our concerns of time are certainly, but trifles and inconſiderable to unſeen things. Alas! what is time to Eternity? and what is 30, or 60, or a 100 Years, the common utmoſt bounds of our abode here, unto Eternity? 'tis but a flaſh, a vapour or a dream. Oh! whether we are miſerable or felicitous in this world, is nothing in compariſon of happineſs or miſery in the other.

Mens

Mens utmoſt and longeſt day of happineſs here will be quickly at an end; and Mens utmoſt and longeſt day of miſery here will very ſpeedily expire: but Eternity, into which all muſt lanch, will never end. What a bubble is all ſublunary glory, and what a vanity is all ſublunary ignominy and diſgrace, to the more weighty unſeen concerns that are before us? what are tranſient, fading, periſhing Riches and wealth, and what is a ſhort ſeaſon of poverty or want, to the Riches of Heaven, or the neceſſities of indigent Souls in Eternity? Alas! Men put too high a price and value on Creature-contents, and are dolefully too proud of their earthly felicity; and too much diſcontented with their temporal afflictions and miſeries: All concerns here, whether contenting or not contenting, are but things that are not. And therefore the Apoſtle tells us, *It remains, that both they that have wives be as though they had none, and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they poſſeſſed not; and they*

that

that use the world, as not abusing it, for the fashion of this world passeth away, 1 *Cor.*7.29, 30, 31. Sorrow and joy here, if rightly considered with Eternity, are nothing, or at least much less matters than mortals esteem them; even the greatest felicity and infelicity upon the borders of time are poor inconsiderable things, if seriously weighed and compar'd with the Unseen things of the other world, which are eternal.

2. Of what consequence and weighty import is the well or ill improvement of time here? as time is spent here, so will be our eternal portion. As our daies, hours and Years are husbanded here, will be our reward for ever and for ever. Heaven or Hell attend us, the enjoyments whereof are everlasting, according as we sow here. As happiness or misery in this world is light, trivial and inconsiderable to the weighty unseen things that are before us: so our judgment of them is of eternal consequence. Time well spent, though it be but a short season, will be our happy and everlasting advantage; and time ill spent, though it be very short, will be our detriment and dam-

mage. Here the Seed of that harveſt of felicity or miſery that all reap in the other world is ſown: You have no more time or opportunity to provide for your eternal peace, but your preſent day of mercy and grace. And the neglect or abuſe of your preſent tranſitory daies or hours will everlaſtingly undo you. Oh! 'tis not to no purpoſe that you are called upon to redeem your time, and prize every inch of the Day of grace that is before you, and to work whilſt 'tis called (to day,) and not to harden your hearts whilſt opportunity laſteth: Alas! an eternity of joy or ſorrow and miſery depends on it. He that allures you to trifle away your precious time, allures you to make ſhipwrack of eternal mercies, and to adventure on eternal wrath, diſtreſs and perplexity. And how dreadful ſhould temptations to ſuch folly and madneſs be to us?

3. Sin is no light matter, for 'tis the ſeed of unſeen ſorrow in the other world, which is eternal: 'tis the ſeed of Hell, and the furious rebuke of the infinitely terrible and dreadful God for ever and for ever. This is little conſidered by the generality, who wallow

wallow in it like ſwine as in their element? little do they think, or at leaſt they have no ſtrong conviction, that it prepares never ending exquiſite and perfect miſery for them. Materially ſome ſins are final matters as *Adam*'s eating the forbidden-fruit, or the ſpeaking of a vain word, *&c.* but formally and in its curſed wages, nothing is a greater evill. If ſinners did but ſee the doleful fruit that iniquity bears, they would dread and abhor it in publick and in private, as they do extremity of miſery, or Hell it ſelf. Oh! how injurious is that which moſt take to be their profit and advantage? what doth the world more hurt finally than ſin? what brings the rational Creature under God's eternal diſpleaſure, but iniquity? whatever content at preſent any have in ſin or wickedneſs, be ſure they will have none in the everlaſting pernicious and curſed conſequents of it: they will not make light of it when it hath brought them under the miſeries, that are the portion of the damned for ever.

4. What a dreadful evill is unbelief? Alas! this is the cauſe of all other ſins: and

ſens dreadful making light of the weighty nſeen things that are before them. Men ear that the happineſs and miſery of the ther world is eternal; and that here we ſow or our portion there: but they do not be ieve it, or but ſuperficially believe it; that is he reaſon why Heaven is neglected, and not ecured, and why its eternal mercies and oyes are ſlighted; and that is the reaſon vhy Hell and its everlaſting miſeries and orrows are no more induſtriouſly ſhunned, nd that ſin the ſeed thereof is no more abiorred and lothed. Alas! who could for hort periſhing concerns ſlight theſe inconceivably weighty concerns of eternity, hat did to purpoſe believe their certainty, or had through convincing apprehenſions of their verity? Oh! unbelief is a more common malady than Mens profeſſion intimates; moſt are unbelievers, and the faith of thoſe hat do ſincerely believe hath ſome unbelief nix'd with it; otherwiſe unſeen things would have more influence upon them. The great reaſon, why Believers themſelves are not more the world's wonders in their ſignal and remarkable ſelf-denyal, crucifixion,

xion & eſtrangedneſs to the vanities of time is becauſe their faith is but imperfect and infirm. Alas! the weightineſs of the concerns of Heaven and Hell would certainly work the greateſt contempt in us of the things here below; if we were as ſenſible of it, as ere long we ſhall be. Oh! unbelief is that which undoth the World, keeping them from knowing and firmly purſuing the things of their eternal peace.

5. What an unſpeakable price is *Chriſt*'s Love and Blood? what a ſingular mercy and rich advantage to ſinners is the Redemption that *Chriſt* hath wrought for us? The mercies of eternity would never have been our portion, had it not been for *Chriſt*; and eternal miſery perdition and deſtruction would certainly have been our portion, had it not been for *Chriſt*'s appearing for our ſalvation and deliverance. After a few daies ſpent upon the borders of time, we ſhould all have been the fire-brands of unquenchable fire, and the veſſels of God's furious rebukes to eternity without remedy, had it not been for *Chriſt*. But *Chriſt* being incarnated, and having ſatisfied juſtice, and

urchaſed a Goſpel-Covenant, we are now apable of eſcaping everlaſting ſorrow and erplexity, and of triumphing eternally n God's Love and Mercy. And what a ich and glorious priviledg is this? how appy are we if we knew, and had wiſeom to lay hold on the things of our peace nd comfort? We may be happy for ever, hrough *Chriſt*, if we will look about us. Eternal life through *Chriſt*'s Blood is obainable, if we are not wanting to our ſelves: nd that everlaſting wrath, which we have eſerved will never be our portion, if we lo but ark our ſelves in *Chriſt*. Oh! *Chriſt* s the greateſt price that ever was put into he hands of mortals; and they are the wiſeſt Men that know his worth, and prize him ccordingly: And they are fools and madmen that lightly eſteem and neg'ect him.

6. The Word and Ordinances of the Goſpel are likewiſe an ineſtimable price n our hands: for theſe help us to acquainance with, and ſecurity about theſe unſeen concerns. Alas! notwithſtanding all that *Chriſt* hath done for us, if we had not the *Word* among us, we ſhould eternally without queſtion

queſtion periſh and be undone. How ſhould we ever know the way to Heaven, or an eſcape from the wrath to come without this? how eaſily would Hell beguile the beſt of us, & cauſe us to make ſhipwrack of our eternal hopes, and ſow the ſeed of eternal miſery, had it not been for this? Many poor *Heathens* are therefore in a lamentable condition, that have nothing but the dim light of Nature to help them in this weighty affair: though they know, or have have ſome imperfect or ſuperficial convitions of another life in the other world, where it ſhall go well with the Good, and ill with the Bad; yet they do not know the way to true Happineſs. The Book of Nature preacheth not *Chriſt* or his Redeeming Love to ſinners: multitudes are in darkneſs and blindneſs in compariſon of thoſe that are priviledged with the Scripture. Little do many that are only under the Tutorage of the Light of Nature, know of their duty, or of their ſin; and what wonder is it then that they walk not in the way of Life, or forſake not the way of eternal death? And thoſe that now enjoy the Word and Ordi-

nances of the Goſpel, if they ſhould be deprived of them, will be in no ſmall danger of loſing their eternal hopes: In a little time they may forget thoſe precious truths they are acquainted with; or at leaſt the conſtant preaching of temptations, and the Spirit of ſeduction may in time wear off the impreſſion the Word had formerly made upon them. Experience tells us, that the frequent preſſing of the ſame truths is neceſſary to their effectual influence upon the hearts of mortals, and to the prevention of the frauds and cheats of their Spiritual enemies: Without the Word and Ordinances of *Chriſt* Men will not ſow for eternal Life; yea, they will certainly ſow the ſeed of eternal death. And what a mercy doth this beſpeak the Word and Ordinances to be? And what enemies are they to a people that deprive them of theſe mercies, conſidering the weightineſs of eternal concerns that are before us?

7. They are unworthy of unſeen mercies that ſlothfully careleſly and indifferently proſecute them: They bid too low a price for theſe ſtupendious Bleſſings, and judge them-

themſelves unfit to enjoy them, that faintly or lukewarmly mind them. How righteouſly will they miſs of everlaſting Triumphs, that think it much all the daies of their vanity here to ſweat and labour to make them ſure? And how righteouſly will they be the Veſſels of eternal miſery, that think not ſalvation from it worth their utmoſt endeavours during their ſhort abode here? Alas! that there ſhould be any ſo diſmally unreaſonable thus to undervalue Everlaſting concerns; and yet what more common, general or epidemical malady in the world? though theſe are the moſt weighty affairs; yet they are not at all, or inconſiderably minded by the moſt. Moſt ſeek after eternal life, as if it were a matter of ſmalleſt moment: Moſt prefer the trivial concerns of time before them. Men's greateſt care and moſt conſtant endeavours are about temporal enjoyments, what they ſhall eat, or drink, or wherewith they ſhall be clothed; or how they ſhall be Great, or felicitous or happy here; whereas Eternity is allow'd only thoſe ſcraps of time & care, that the world or their earthly concerns can ſpare. Oh! very

few

few live like ſtrangers here in the exerciſe of ſelf-denyal and contempt of Creature-comforts and enjoyments; 'tis but a little flock that to purpoſe maketh it the buſineſs of their daies to work out their ſalvation, and make ſure their everlaſting peace and comfort; and how deſervedly then is everlaſting Life entailed and confined only to a little flock? If never ending felicity be not worth the work and utmoſt diligence of a few daies and years, 'tis worth nothing: and if ſalvation from Hell and the diſmal miſeries there attending the damned for ever more be not worth conſtancy in duty, and utmoſt faithfulneſs during the little ſeaſon of mortals abode here, 'tis worth nothing.

8. The Unholy and Ungodly are unmeet and unfit to dwell in Heaven: The enjoyments thereof are ſo much againſt their nature, that they will ſoon be weary of them; they cannot endure holy work, or ſuch a holy place a little while, and much leſs for ever. None but thoſe that have Godlineſs for their element are meet for the everlaſting mercies of the Paradiſe of God. None elſe will delight to be houſed in that eternal

nal Dwelling. Thoſe that are enemies to holy love, and praiſe and duty to God; what ſhould they do there, where there is nothing elſe? All that dwell in God's triumphant Kingdom muſt make holineſs their delight; and this the wicked do not, and therefore are unmeet for theſe Eternal mercies.

9. Afflictions and ſharp providences that cauſe us to mind Unſeen concerns moſt intenſely and effectually are happy diſpenſations. Alas! 'tis better to weep and groan diſmally for a ſmall ſeaſon, than for ever: 'tis better to be in heavineſs and diſtreſs for a ſhort moment, than to eternity: and Heaven's joy being everlaſting will certainly fully make amends for all our temporal ſufferings how great ſoever: Though we ſhould lye in extremity of miſery during the age of *Methuſalah*; yet if all be ſanctified to our never ending comfort and triumph, we ſhall not (ere long) repent it, but call our miſeries happy miſeries, and our afflictions happy afflictions.

This was that which ſupported and cauſed our Apoſtle and the reſt of his Brethren to rejoyce under all the moſt terrible providences attending them in the exerciſe of their

their duty and faithfulneſs, that they worked for them a far more exceeding and eternal weight of Glory. Yea, all that are bound for Heaven are more or leſs the Sons and Daughters of ſorrow here: God eſtrangeth them from the world and its vanities by many ſharp and ſevere tryals here; and yet Eternity makes them glad of theſe wholeſom ſeverities, and cauſeth them to bleſs God for theſe medicinal and healthful corrections. Oh! 'tis happy for the Saints that God hedgeth up their way with thorns, that they may not ſin againſt him: 'Tis their high priviledg, that they have betimes God's fatherly ſharp rebukes to preſerve them from making ſhipwrack of their eternal hopes: Alas! if they did not mourn & weep dolefully here, they would be in danger of weeping and mourning much more dolefully to all eternity in Hell; and that would be dreadful indeed, and beſpeak them miſerable indeed.

10. How happy a change will the Pious have, and how diſmal and doleful a change will the Impious have, when Death hath done its work upon them, or when they launch into the other world? Oh! how the Righteous

Righteous will rejoyce, when they are ſenſible of the alteration of their condition for the better to the utmoſt date of eternity! And oh! how the wicked will be horribly amazed, when they are ſenſible of the alteration of their condition for the worſe to the utmoſt limits and bounds of eternity! When the Godly find themſelves landed in the Kingdom of their Father, where joys and triumphs, glory and inconceivable felicity attend them world without end, what a rapture of grateful exhilaration will ſeize upon them? And when the wicked find themſelves thruſt or hurled into the infernal priſon, where ſorrow and miſery in perfection muſt be their everlaſting never ceaſing or ending portion; what an overwhelming and heart-ſinking flood of anguiſh horrour and dreadful amazement will ſeize upon them? Oh! how far will the Holy be from repenting of their duty and faithfulneſs to God and their Souls then, whatever hardſhips or extremities they here grapled with in purſuance of them? and how certainly and dolefully will the impious and finally impenitent repent of their wickedneſs,

nefs, and neglects of *CHRIST* and their Souls then, how highly foever they were dignified or priviledged here by it? they will both find eternity presenting them with such weighty concerns as will bespeak all creatures, and earthly concerns to be but trifles. The Godly will be perfectly felicitous for ever and for ever: and the wicked will be completely and perfectly miserable, and eternally so.

11. What a vain conceit is the Doctrine of merit and works of *Supererogation*? Some *Papists* hold, that 'tis not only possible for the Religious to merit Heaven for themselves, but also for others: but alas! who can believe it, that doth soberly consider the weightines of those mercies they say they merit? what proportion is there between their work and their wages? what is a few Years holiness or service to God to an eternity of Mercy and Glory? Surely 'tis amazing Grace that doth priviledg the most righteous, holy and pious with Heaven's Everlasting Blessings. 'Tis Infinite Mercy that doth reward the short, finite and transitory performances and endeavours

deavours of the Religious with never ending consolation and felicity, *Ephes.* 2. 8,9. The worth of *Christ* may indeed hence be gathered, who really did merit these eternal Mercies for us, and upon the account of whom the Saints are heirs of this stupendious Reward: But alas! the Saints themselves are but finite Creatures, and their service and duty but finite; and between finiteness and infiniteness there is no proportion. Oh! the best of Men cannot merit the joyes of Heaven, but must be beholden to an interest in amazing Grace for a participation of them, because they are eternal. Persons of this perswasion, that their works are meritorious of the inconceivably glorious Blessings of Eternity, do overvalue themselves and duties, and undervalue the Saints Triumphant and Eternal Blessings.

12. God is the best Master, and the worst enemy: God's love is most valuable, and his fury and frowns most dismal. This is he that can privileg us with never ending joy, or reward us with never ending misery. None can so well requite their

servants

ſervants, as God can and will; and none can ſo dreadfully avenge themſelves on their enemies, as God can and will. In God's favour there is eternal life, and in his wrath there is nothing but eternal death. Happy are the people that have GOD for their God and Friend, for they ſhall be felicitous world without end: and curſed are the people that have GOD for their righteous adverſary; for they will be miſerable world without end. This is he that can ſave or deſtroy for ever, and will diſpoſe of us Body and Soul to eternity. Oh! there is none whoſe love can thus reward us; and there is none whoſe hatred can thus injure us, as *Jehovah*'s will.

So much by way of inference from the Doctrine.

2. To ſpeak by way of Examination: Do you enquire whether you are bound for Eternal Life, or Eternal Death? Will the Unſeen things of Heaven or Hell be your never ending portion? have you ſow'd for everlaſting joy or ſorrow? for eternal comfort or diſcomfort? 'Tis certain you muſt have

have your portion of Unſeen things, which you hear are eternal: you are all marching toward an everlaſting eſtate, and you do here ſow the ſeed of an harveſt of never ending and never fading happineſs or miſery: And are you not then concerned to conſider what is like to be your portion? Oh! Sirs, enquire whether you are the heirs of happineſs or miſery, which ſhall laſt for ever. Conſider whether you are like to triumph, or weep and howl to an endleſs eternity: Conſider whether God will be your Friend, or your enemy for ever. Really this is no light or contemptible affair; 'tis infinitely more conſiderable than all concerns here below. Be careful therefore to ſearch impartially for ſatisfaction in this. The uncertainty of your lives, and the weightineſs of this concern, ſhould prompt you to faithfulneſs, diligence and ſpeed in this enquiry. And indeed what greater concern have you to mind? what trifles, and how trivial are all concerns here to this? alas! 'tis nothing conſiderable whether you are high or low, rich or poor, in adverſity or proſperity here in compariſon of

what ſhall be your eternal portion. You are inexpreſſibly fooliſh and mad in minding any thing here in the neglect of this weighty concern.

Enquire after theſe things following, if you would be ſatisfied, and not deceived in this Affair.

1. What have you made your buſineſs? or what hath been the main bent and aim of your Souls during the daies of your vanity here? what is it that all your Undertakings and endeavours are ſubordinate to? Is it Heaven, the enjoyment of God in Glory; or the contents of time? can you ſay, that you are ſeekers for Glory and Immortality in the main courſe of our lives, yea, or no? The generality mind Soul-concerns, or what will or ſhall become of them for ever only by the by; whilſt worldly or periſhing concerns are moſt minded and chiefly purſued. Oh! enquire whether this be not your caſe.

2. Are you arrived beyond the attainments of hypocrites in Grace and Holineſs? can you ſay that you are got beyond the bounds

bounds of common Grace and Sanctification? have you not merely a common repentance, a common Faith, and a common love to God, and fear of him, and a common obedience to him? The generality among us are deceived in this weighty affair by common Grace, which causeth them to think they are the Vessels and Heirs of Heaven, when they are not.

3. What delight have you in Holiness and duty to God? is it your meat and drink? is it your Element? could you be contented with or take pleasure in an eternal Exercise of holy love, duty and praise to the Infinite *Jehovah*? Alas! what should you do for ever in Glory, if you delight not in these exercises, which will be the eternal work of Saints in the Kingdom of their Father? Heaven will be no Heaven to you, whilst obedience to God and Spiritual enjoyments are your burden, and not your recreation and complacency. By this therefore do you enquire whether you are bound for Heaven and eternal Life; yea, or no.

3. We come to ſpeak ſomething by way of Dehortation. And is it ſo, that Unſeen things are eternal? then

1. Take heed of ſowing the ſeed of ſorrow, grief or miſery in the other world; for you hear it will be eternal. Oh! take heed at any rate of plunging your ſelves under the unſeen wrath, fury and vengeance of the *Great Jehovah*; for you ſee it will be of everlaſting duration. You read of ſome that treaſure up for themſelves wrath againſt the day of wrath, and revelation of the Righteous Judgment of God, *Rom.* 2. 5. Oh! let not this be the caſe of any of you. Yea, the generality of Men, and moſt Profeſſours do walk in the broad way leading to everlaſting deſtruction, *Matth.* 7. 13. do you take heed that you be not of their number. And for that end take heed of hypocriſy; for the hypocrites in heart heap up wrath, *Job* 36. 13. Watch alſo againſt every ſin; for the wages or fruit of it is eternal death, *Rom.* 6. 23. Get acquaintance with the things of your eternal peace; for you find God himſelf complaining ſometimes that for want of knowledg his

his people perish, *Hos.* 4. 6. Be careful to be delivered from an evill heart of unbelief; for he that believeth not will be damned, *Mark* 16. 16. Die not in impenitency; for those that repent not will certainly be destroyed, *Luke* 13. 3. Live not after the flesh; for he that liveth after the flesh must die, *Rom.* 8, 13. Take heed of pride; for this goeth before destruction, *Prov.* 16. 18. Abhor unmercifulness and cruelty; for he shall have judgment without mercy, that sheweth no mercy, *James* 2. 13. Especially neglect not the relief of *Christ* in his indigent Members; for you see this is given as the reason of that dreadful sentence, that will pass on the vessels of perdition at the last day, *Mat.* 25. 41, 42. *&c.* And lastly dread disobedience to the Gospel of *Christ*; for *Christ* will come (ere long) to take everlasting vengeance on those that obey not his Gospel, 2 *Thess.* 18. Oh Sirs, you are in fearful danger; be not insensible of it, and do not further it. Live not in peril of eternal damnation: do not make sure everlasting burnings for your selves: if you would not groan for ever under insuppor-

table miſeries, take heed of being heirs of them. 'Tis here that ſinners prepare for their never ending horror in the other world; be not you guilty of this folly and madneſs.

And for that end conſider,

1. That moſt do ſow for Hell and deſtruction, and accordingly will reap the doleful harveſt thereof to all eternity; moſt are in the broad way leading to the chambers of everlaſting death; yea, multitudes of thoſe, that to others ſeem bound for Heaven, are certainly bound for perdition world without end. Oh! you have need to look about you, conſidering what abundance miſcarry in this affair; and eſpecially what abundance that ſeem to bid fair for Heaven, do yet eternally loſe their Souls. There are many that pray and faſt, and in ſome ſort mourn for and repent of their ſins, and live in the exerciſe of much holy duty; that yet remain in the gall of bitterneſs, and at length groan under the inſupportable wrath of God for evermore. 'Tis but a very little flock, even among Profeſſours, that effectually take heed of the

the seed of Hell, and eternal damnation. Therefore you are fearfully concerned to look about you.

2. You have a wicked nature within you addicted to this Soul-undoing course. The hearts of Men and Women are desperately evill: The seed of Hell is in your breasts already. 'Tis very difficult for you to escape the snares and entanglements of sin & death through the doleful propensity of your Souls to comply with them: 'Tis upon this account that the Righteous are scarcely saved; and that the best of Saints have so much ado to avoid the wrath to come. If you are not very watchful, the evill heart within you will be your eternal perdition without fail. The law in your members will certainly captivate you to your everlasting doleful prejudice. Oh! how natural is pride, flesh-pleasing and worldlinesse to sinful Man, which are the seed of Hellish misery? And how doth carnal interest covertly, secretly and insensibly sway the Souls of multitudes to their utter destruction? you are in doleful peril of sowing for eternal misery. There-

fore you are concerned to take heed.

3. Sorrow, and much leſs eternal ſorrow in the other world, is not deſirable; 'tis much leſs deſirable unſpeakably than a harveſt of miſery, and utmoſt extremities and calamities here: Yea, 'tis moſt abhorrent as the greateſt evill. Alas! what is more dreadful to mortals than ſevere puniſhments? and what greater ſeverity of miſery is there, than what is the curſed fruit of ſin in the eternal *Ocean*? The damneds roarings and heart-ſinking lamentation in Hell do evidence that their portion there is moſt diſmal. The ſtouteſt heart will tremble (as the ſinners in *Sion* are ſaid to do) when they are to purpoſe ſenſible what they adventure on by ſin in the other world; and cry, *Who among us ſhall dwell with devouring fire? who among us ſhall dwell with everlaſting burnings? Iſa.* 33. 14. Deliberately none would chooſe deſtruction, and much leſs everlaſting deſtruction. Sinners know not what they do, when they treaſure up wrath for their Souls in the Unſeen world: They little dream that they ſtore up ſuch fearful and dreadful ſorrows,

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as they must reap when they have left the borders of time. Oh! Sirs, 'tis extremity of misery, or perfection of calamity, that you are now cautioned against. 'Tis that infelicity, which will be the most eminent display of God's hottest fury and indignation; and what can be imagined to be more dreadful? Be careful therefore at any rate to flie from the wrath to come, and not to make light of it, considering how dismal it is, and not desirable.

4. You have a better price in your hand; you may sow for Heaven, and the Blessings of God's Paradise. You may lay a foundation for comfort, peace and glorious joy, instead of misery and dismal sorrow in the other world, if you will look about you: working out your Salvation is not impossible. Oh! you may live with God to your triumphant consolation, if not wanting to your selves. And should rational Creatures neglect this Prize, and choose astonishing horrour? Is Happiness contemptible, and misery eligible and to be preferr'd before it? How dolefully mad are the wicked and hypocrites in neglecting

glecting the Bleſſings, and ſowing for the curſes and calamities of the other world? God forbid, that any of you ſhould be guilty of this folly and madneſs. Oh! Sirs, remember Life and Immortality is brought to light through the Goſpel, and Heaven's Mercies and amazing enjoyments are obtainable by ſinful duſt and worms. You are capable of becoming the Heirs of the matchleſs and unſpeakable triumphs of the Kingdom of God. And can you imagin that you ſhall not dolefully lament the loſs of this Price, if you loſe it, and ſow for Hell, and its inexpreſſible miſeries?

5. Conſider the weight of Unſeen things from this conſideration in the Doctrine, that they are eternal: And let that prompt you to take heed of ſowing for ſorrow in the other world. Alas! what ſad prejudice do you adventure Body and Soul upon by ſuch a doleful ſeedneſs? If miſery in perfection for a ſeaſon were tolerable; yet ſurely eternal exquiſite miſery, and unceſſant weeping and wailing for ever, will be intolerable: and believe it, if you look not about you, you will have an eternity of

of time horribly to lament your ſtupendious and amazing folly. Oh! you that are impatient and reſtleſs under God's light affliction for a ſeaſon here, and that cannot quietly bear the pain of the head-ach, Gout, or Stone for a little time; how will you be able to endure the utmoſt revelation of God's moſt terrible indignation in Hell? Oh! to be howling incredibly a whole eternity without intermiſſion, and without ending, how horrible and dreadful is it? If you do not therefore like eternal burnings and miſery, take heed of ſowing the ſeed of it, and become not the heirs thereof.

2. Take heed that the things of time do not joſtle out your care of Unſeen things. Let not this world's concerns cauſe you to neglect or be mindleſs of the Unſeen world's concerns. This is the folly that the generality are guilty of: They prefer temporal riches before eternal, and momentany pleaſures before everlaſting. Let not this be the caſe of any of you. Oh! learn to look on all things here as vanity and nothing in compariſon of the weighty affairs of

Heaven

Heaven and Hell. Remember you ſhall be here but a little while, and all enjoyments here will be of uſe to you but for a very ſhort ſeaſon; take heed that you be not gulled, as the *Rich man* in the Goſpel, by a fancied felicity in Creature-contents, *Luke* 12. 19, *&c.* Alas! what is it that keeps perſons from the power of Religion, but things that are ſeen? what coſeneth the generality out of their everlaſting hope, but the things of time? They cannot live in ſelf-denial or renunciation of viſible comforts; that is the reaſon why eternal Mercies are indifferently and lukewarly purſued: Things that are ſeen have their hearts, that is the reaſon why Heaven and Eternal life is neglected. Oh! Sirs, take heed of this folly in doting upon things that are but temporal. Look upon them as they are, trample them under your feet in compariſon of the ſtupendiouſly more weighty concerns of Eternity. Live like ſtrangers here with weaned affections from all terrene enjoyments.

'Tis certain you will never ſow for Heaven elſe, you will never become the heirs of

of everlasting Blessings; unless you are dead to the world and fleshly delights. All the portion of comfort and peace you shall ever have will be only in this world, unless you disengage your Souls from the vanities of time. What ever profession you make, or how ever any may flatter you, you shall never win *CHRIST* or Eternal Life, unless you can looke upon all things here as dross or dung in comparison of Unseen things, *Phil.* 3. 8.

And certain it is, that the stronger your Faith is, the more you will despise, and the less you will be impeded in your Christian course by, concerns here. The believing Soul will certainly be a self-denying Soul. Can you believingly view the Glorious and weighty enjoyments of Heaven and Hell, and not have undervaluing thoughts and conceits of temporal enjoyments? Oh 'tis an argument that you are unbelievers, whilst ordinarily you permit earthly contents to rule and sway you. Alas! what trifles are all our sublunary affairs, to those that are arrived to the element of Soul? and what fools do they ac-

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count mortals in setting such an estimation on them as they do? And if your Faith were strong, it would be equivalent to sense, and have the same impression on you. Oh! if you would be accounted Believers, and consequently *Christians*, you must slight temporal concerns, and let Heaven have chiefly your heart and affection.

Remember also the cloud of Witnesses that have gone before you, that have lived like strangers here, and looked upon all the contents of this life as vanity and emptiness, and trampled visible enjoyments under their feet in pursuance of the more glorious hope before them. Alas! there would have been no *Martyrs* in the world, if there had not been self-denying Men and Women abroad. Yea, there is not a person got to Glory, but what was mortified to the World and the Flesh: All that ever entred GOD's eternal Kingdom, did march through the narrow gate of crucifixion to the vanities here below. And as they were accounted fools and mad-Men by the worldly Wise; so must we expect to be censured, if ever we would sow for everlasting Mercies.

Add

Add to this, that this is as plain a duty, as any the Scripture presseth, and its necessity is likewise as clear; they are strangers to the Scripture, that are stangers to this necessary duty. 'Tis a wonder that any, that call themselves *Christians*, can over-look so plain a caution as this is. They are most palpably blinded by the god of this world, that enjoy the written Word, and are not convinced that they must live like strangers here.

So, how deeply will you repent it, if your respect to Creature concerns cause you to lose Eternal Mercies? When Eternity hath opened your eyes to see your loss, and for what inconsiderable things you have lost everlasting joy and triumphs, you will dolefully lament it: Then you will know that Creature felicity was but a bubble, and that the highest and most valuable enjoyments here were but a shadow or dream to those more substantial and neverfading contents you have made shipwrack of. And you cannot now imagine how Conscience will then afflict you for such gross folly and madness: especially when it appears that

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your loſs of Heaven is irrecoverable, and you muſt for ever be ſhut out of the Habitation of the Bleſſed: And eſpecially when you find that your temporal felicity is your eternal bane, and for your ſhort enjoyment of theſe fading comforts you muſt be miſerable, and roar under God's inſupportable wrath for ever more. The *Rich man* in the Goſpel that here enjoyed his good things to full content, when he had loſt Heaven and his Soul, and was tormented in theſe flames that were unquenchable, could not chuſe but dolefully repent of his madneſs in taking up with, and doting upon ſuch vanities as his portion. Yea, doubtleſs this doth fill Hell with roaring, to think for what trifles they loſt Eternal Life, and purchaſed to themſelves eternal death. Take heed therefore of this deſperate madneſs. Prefer not in your practical judgments or eſtimation temporal concerns, before eternal: and ſuffer not the things of time, to cauſe you to neglect, or be cold or indifferent in your purſuit after Everlaſting Mercies: rather live like ſtrangers here, and trample under your feet all earthly

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enjoyments; that you may be heirs of God's eternal Kingdom, and not be puniſhed everlaſtingly from his preſence, and the glory of his power.

3. You that are Godly, take heed of being diſcontented or diſcouraged with the portion of evill things here attending you, conſidering that your reward is eternal. Be not offended with the ſorrows or miſeries way-laying you in your paſſage to Glory, conſidering the weightineſs of the Prize before you, that will make amends for all. This was the great encouragement the Apoſtles had to bear all afflictions and ſufferings patiently; even becauſe their light afflictions, which were but for a moment, did work for them a far more exceeding and eternal weight of Glory. Oh! think it not much to groan a few daies or years, that you may eternally rejoyce; be content to weep for a ſeaſon, that you may triumph for ever: Yea, think it no marvel, if a Prize ſo glorious and weighty, as Everlaſting Life, be attended with difficulties, and coſt you ſome ſharp, though very ſhort, afflictions. Alas! what is worth your toil

and utmoſt ſuffering here, if Heaven and its never fading conſolations are not? and what will uphold, ſupport and keep you from ſinking under the preſſures and afflicting ſorrows of this life, if the eternal weight of Glory, which you have or ſhould have in your eye, will not? Nay, will you not judge your ſelves unworthy of this Glorious Prize, whilſt you cannot patiently bear ſmall affliction in purſuance of it? The Mariner and worldling will reſolutely paſs through many a diſmal and perillous ſtorme for the poor prize of temporal riches, which they may loſe as ſoon as they enjoy; and they will ſuffer much contentedly in order to the obtainment of them: And ſhould not *Chriſtians* much more willingly, cheerfully and patiently endure all conflicts in order to the enjoyment of a Prize infinitely more weighty? What ſhould not the hope of Everlaſting Life be encouragement enough to undergo and adventure on? The Martyrs (you find) in all Ages could [illegible] and rejoyce under utmoſt ſuffering in hope of Eternal Life; and why [illegible] Oh! you that are *Chriſtians*, learn

learn of the *Apoſtles*, learn of the *Martyrs* and Saints in all Ages patiently to bear the croſſes of this life, which are but temporal; and to glory and triumph in ſuffering for *CHRIST*, conſidering the end of them, which is Eternal Life.

4. We come to ſpeak ſomething by way of Exhortation. And is it ſo, that Unſeen things are eternal? Then

1. Be exhorted to get ſound conviction and believing apprehenſions of the truth and weightineſs of theſe Unſeen things. See that your judgment be fully ſatisfied about the verity, and that you are to purpoſe ſenſible of the Unſpeakable ponderouſneſs of theſe great concerns. Alas! there are but very few that do really believe that an eternity of ſorrow or joy will be their portion in the other world: And there are but few that in any tolerable meaſure are ſenſible of the importance or conſequence of eternity. Theſe things would otherwiſe influence their hearts and lives, and be more viſible in all their carriage and deportment. How could they carelefly purſue theſe great concerns, if they had ſound and convincing

pprehenſions of their truth and weighti-
ieſs? how could they chooſe but live like
trangers here, and in the contempt of all
errene enjoments in comparison of theſe
hings, if they did indeed look for the re-
velation of them? Could Men endure to
pend their time for trifles, or vaniſhing
nd fading contents, that knew that ever-
aſting life or death would be their portion
(ere long) according to their deportment
here? ſurely no. Oh! time would be more
precious, and the word and ordinances of
he Goſpel would be more precious, and
better husbanded, if theſe things were
oundly believed and to purpoſe conſider-
ed. Be careful therefore to get your Faith
n theſe affairs ſtrengthned; labour to be
oundly convinced, that you ſhall be in Hea-
ven or Hell for ever; and be ſure to under-
ſtand and be ſenſible of the weightineſs of
theſe things. This is the foundation of all
Religion and practical Godlineſs. You'l
never to purpoſe work out your ſalvation,
or lay hold on Eternal Life, without this:
herefore ſee to it.

2. Be exhorted to lament your hitherto
ſlight

ſlight care & doleful lukewarmneſs in theſe weighty affairs. Lament your heartleſs purſuit after Eternal Life, and your lifeleſs endeavours to eſcape eternal death. Lament your miſpent time, which might have been improved for your everlaſting comfort. Mourn over eſpecially your miſimproved *Sabboths*, and golden opportunities and advantages for never ending felicity, which you have been fruitleſs or unprofitable under. Oh! let your ſad neglects of the things of your eternal peace be your ſhame, & penitent confuſion, and heart-afflicting grief. Alas! what have you more reaſon to lament, than your regardleſneſs of eternity? wherein did you ever ſhew greater folly or madneſs, than in your ſlighting this weighty concern? Oh! what a mercy is it that you are not forced to lament with deſperation by the convincing light of eternity, what now you are called upon to lament in a day of Grace before hope is gone? You do not know how ſoon you may be compelled to mourn over your folly in this affair in Hell, if you mourn not over it now in order to your future advantage and comfort. And alas! who is there

that hath not cauſe enough to be covered with confuſion for their mindleſneſs of eternity in the daies of their preſent vanity; & the inconſiderable preparation they have made for their comfort in that *Ocean*? We have too much reaſon to be aſhamed for our dull proſecution of theſe weighty concerns.

3. Be exhorted to make ſure work for Eternal Life; and to give diligence to lay hold on the everlaſting Bleſſings of the Unſeen world. Oh! build firmly for your peace and triumph in that Kingdom, which will laſt for ever: ſpare no expenſe of time, ſtrength or coſt in this weighty affair. Wherever you are ſlothful, unfaithful or careleſs, ſee that utmoſt unwearied diligence and faithfulneſs be uſed here. Make this the buſineſs of your daies to ſow for Everlaſting joy & comfort when time is gone. Yea, ſee that you have no Imployment or affair, but what is undertaken and managed in a due ſubſerviency to this weighty affair. Alas! Sirs, what greater buſineſs have you to mind? what an infinitely glorious prize doth the Unſeen world ſet before you? and how poor and inconſiderable are all concerns

cerns of time to it? You ſpend your time and ſtrength for trifles, whatever you purſue, if you neglect Heaven & Eternal Life. Earthly Kingdoms and Crowns are but ſhadows and vanity to the everlaſting ſubſtantial enjoyments of the Paradiſe of GOD, which you are invited to ſecure for your Souls. 'Tis a wonder that the World ſhould have in it a rational creature, that can find himſelf employment without reference to his comfort in the Eternal *Ocean*; the concerns thereof are ſo infinitely weighty above all the things of time. Oh; be not you ſo unreaſonable, do not you thus neglect your own greateſt, moſt neceſſary and moſt glorious mercies. For periſhing fading contents let not never ending and everlaſting triumphing Bleſſings be loſt and jeoparded. Seriouſly conſider the weightineſs of theſe concerns, and ſurely they will influence you to utmoſt faithfulneſs for the aſſuring of them. Everlaſting joy or ſorrow what is there here that is any thing like it? Triumphs or howlings for evermore what on Earth bears any compariſon to them? If any thing here be worth your care or minding, ſurely eternity and

its concerns are infinitely more considerable, and should be infinitely more influencing.

The Joyes of Heaven are Mercies indeed; they are the most inconceivable glorious Blessings. There's happiness in perfection, fulness of joy, peace, content and comfort, without a dram of sorrow, in glory. There God is to be enjoy'd, who is All in all. There are Rivers of pleasure, and an *Ocean* of the most Soul-satisfying goodness. So glorious are the Blessings of eternity, that eye never saw, ear never heard, and it never entred into the heart of Man to conceive their glory, 1 *Cor.* 2.

9. These are mercies that quite surpass and exceed the very thoughts and imaginations of finite Men; so unspeakably do they excel all contents here, and infinitely more, if you were capable to set your ear at Heaven's door, and could hear the Souls ravishing Songs of the glorified quire in God's Paradise: If there were but a hole or a little chink, through which you might view their triumphant Robes, or if by any means you could get a glimpse of that overflowing conso-

conſolation wherewith they do abound unto eternity; no temptation will ever be ſtrong enough to make you neglect or ſlight the purſuit of their enjoyments; yea, you would certainly reach after an intereſt in them, whatever they coſt you, and would not endure a diverſion from a faithful proſecution of them.

Add to this, that Eternal Life contains in it an eternal ſalvation from Helliſh miſery; if you make ſure of Heaven, you ſhall not ſip of the Lake of fire and brim-ſtone, wherein the wicked will be tormented for ever. This you are at preſent in danger of; and this you will eſcape if you become the Heirs of eternal Bleſſings. And what a rich Price is this, which yet Infinite Mercy entruſteth you with? How would the damned in Hell prize and improve it, now they have taſted helliſh ſorrows, if the priviledg of hope of deliverance were yet before them? what would they not do or give for their redemption from thoſe miſeries? 'Tis not unlike but you have, or may have, all of you, ſome troubles, afflictions, croſſes, pains or miſeries to groan under here, redemption

demption from which you would be willing to purchaſe at the deareſt rate: And is not redemption and deliverance from Hell much more deſirable and neceſſary? Oh! how will you value this mercy, when the Eternal *Ocean* hath effectually acquainted you with the worth of it? to be ſaved from theſe ſorrows that are unſpeakable and never ending is a prize ineſtimable: therefore ſpare no diligence or endeavour in purſuit of it.

Moreover, remember you muſt and will be houſed in Heaven or Hell for ever: you will unqueſtionably have your portion in everlaſting joy or ſorrow: there is no avoiding it, but you will be the veſſels of amazing mercy in God's triumphant Kingdom; or the veſſels of amazing wrath and indignation in unquenchable flames: And which of you can think of dwelling with devouring fire, or of being the fuell of everlaſting burnings, without horrour? how ſhould the thoughts of your dreadful peril cauſe you to mend you pace in your Chriſtian courſe; and double your diligence, watchfulneſs and faithfulneſs, that you may inherit

inherit eternal mercies? especially if you consider the qualitie and nature of that misery, that otherwise will certainly overwhelm you with the eternity of its duration? Remember, misery in perfection will be your inheritance for evermore, if you lose Heaven's Mercies and Blessings; extremity of sorrow you will endure world without end, if you have no part nor lot in the triumphs of God's Paradise. Once have the gate of Heaven shut against you, and it will be shut against you for ever: and once be plunged into the Infernal Lake where is weeping, and wailing, and gnashing of teeth without intermission, and you will be hopeless of redemption from it for ever. *Christ*'s love and blood will be insignificant to you, and all the promises of the Gospel will be in vain to you; and your day of Grace will be utterly unprofitable to you, and have an everlasting period. And oh! Sirs, soberly consider the weight of this adjunct eternal and everlasting, and surely 'twill effectually render unseen things most incomparable to you, and make them chiefly influential in heart and life. Upon serious consideration

ſideration you will find eternity weighty beyond your conceptions. Remember, it notes not only laſting joyes and ſorrows beyond the account of time inconceivably, and not only a continuance of happineſs and miſery without any intermiſſion; but alſo an everlaſting or never ceaſing permanency of felicity and calamity without any period or ending. When ſinners have been groaning and roaring in Hell under unſpeakable torments as many millions of millions of Years as there be drops of water in the Sea, piles of graſs in the field, ſmall duſt in the Earth, ſand on the Sea ſhore, hairs on Men and Women's heads in the world, and Stars in the Firmament; yet their miſeries, ſorrows, & calamities are no nearer ending than at the beginning. And when the Saints have been triumphing in the Paradiſe of God as many more millions of millions of Years, yet ſtill their joyes, happineſs, and triumphs are no nearer expiring than at the firſt entrance into Glory. As long as God is juſt, holy and righteous, that is as long as God is God the damned muſt howl and roar under inexpreſſible miſeries: and

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the Glorified Saints must be swimming and rejoycing in triumphant Blessings. And how few to purpose consider the weightiness of these things? If your danger were only to suffer God's hottest wrath, and lose his special love for a million of years; yea, for a year or a month, 'twere yet so considerable as that you would forfeit your reason to slight this concern upon the account of any earthly happiness whatever; and how much more unspeakably fooliſh will you be to make light of this concern which is eternal, not only of inexpressible but inconceivable length of duration? Oh Sirs, pause more frequently on the meaning and weightiness of Eternity, that the Gospel-promises and threatnings of the Word may more influence you, and render temptations from worldly enjoyments and fleshly delights to byas you from holiness not only successless, but contemptible. and whatever you do, be careful to make sure of eternal Life, and an escape from eternal misery.

4. Be exhorted to perform every duty as for eternity. Fast and pray, and humble your Souls for sin as for eternal Life, and an escape

eſcape from eternal death. Hear the Word, labour to profit by it, as perſons that know eternity depends upon it; love and ſerve God as for eternity. As *Solomon* adviſeth, *Whatſoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledg, nor wiſedom in the grave whither thou goeſt, Eccleſ.* 9. 10. Set all the powers of your Souls on work in every duty: for in Eternity you can't amend what is amiſs, you muſt then reap the curſed fruit of your negligence, ſloth and unfaithfulneſs in duty; but you will not have opportunity or ability to reform your miſcarriages in order to one dram of comfort, or conſolation for your Souls. As *Zeuxes* therefore of old was uſed to draw his Pictures with ſingular exacteneſs, becauſe (as he ſaid) he painted for eternity: even ſo ſhould we be induſtrious and exact in what we do, becauſe all is for eternity. Oh! ask your Souls in all your undertakings and endeavours, Is this to work for eternity? do I now improve my ſelf like a perſon ſenſible that an eternity of joy or ſorrow, happineſs or miſery depends upon my preſent

ſent carriage and deportment? Shall I reflect back with heart-ſinking remorſe and regret, or with heart-raviſhing content and ſatisfaction upon my preſent work in the *Ocean* of eternity? Say and think of every action, what if this ſhould be my laſt? what if eternity ſhould ſwallow me preſently, and bring me to God's impartial and eternal Judgment? and accordingly with utmoſt vigour and faithfulneſs be found in your duty, and the exerciſe of your integrity in purſuit of everlaſting Bleſſings.

FINIS.